



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

was with difficulty extracted, with the loss of one of his shoes. After this he marched homeward, deploring his misfortune; his lower extremities ornamented "in all the majesty of mud." It is now some time since I have seen him; but I am sure he is not yet cured of his follies provided Miss Kitty continues to inspire them. This was, indeed, a mere country-prank; but I imagine we might find a few city-bred follies originating from the same cause.

It is not intended that our labours shall cease with the removal of one trifling evil, which obstructs the paths of a few only. We shall endeavour to qualify our pupils for acting their parts, with propriety and honour, on the varying stage of human life. Our great object will be to inculcate this truth: "That it ought to be in the world as it is on the theatre, where king and beggar receive their applause, as king or beggar is acted best."

We shall labour to eradicate these prejudices, those hereditary antipathies, which different stations, and professions, are accustomed to entertain against each other; to prepare the understanding by rational exercise, for discharging the office of a counsellor with abilities and fidelity. Thus we will send forth the adventurer in the pursuit of truth, determined to search for it in every quarter, and receive it from every one whomay be willing to communicate.

We will endeavour to furnish him with a key to the cabinet of the heart; he will unlock its mystic springs; and estimate its secret contents. He will learn to discover and despise the flatterer. He will escape the snare of the artful villain. He will distinguish, he will esteem, he will become an honest man.

Provided, now, I shall meet sufficient encouragement towards the es-

tablishment of this our intended Academy; it is farther proposed, that as soon as a sufficient number of pupils shall receive a regular education at the Academy, and be judged properly qualified to practise in the aforesaid art, we shall establish one of them in each street of every city and borough, in that part of his Majesty's dominions called Ireland; also, one in each village of one street, inhabited by twenty families, or upwards; and in particular districts of the country, where such may be deemed necessary. Now this said pupil (being first duly examined, and found qualified) shall be fully authorized to practise the sublime mystery of a Motivemonger.

This will prevent all impostors from deceiving the ignorant by their unlearned decisions; and will render information accessible to all who may be curious to inquire. For the benefit of the public, it is intended, that every qualified practitioner, shall have affixed over his or her door, in large capitals, a notice to this effect; "*Candid Reasonwhy*, Motivemonger regular, for the street, village, or district of *Queredale*." In all cases where discernment is necessary, these shall be consulted; and their decision shall invariably be deemed final; only, with reservation of appeal in cases of great difficulty, to

RIDDLEDUM SECONDSIGHT,

Motivemonger General.

Reconnoitring-hill, Oct. 1811.

For the Belfast Monthly Magazine.

LIBERTINISM AND INFIDELITY ARE NOT
NECESSARILY CONNECTED.

THE character of Thomas Paine,
as drawn by Joel Barlow, having
been copied out of your magazine

into the Belfast newspapers, has given rise to some angry attacks on the character of Thomas Paine, and on those who cannot stretch their creed to please the champions of orthodoxy. Nothing in my view can be more unfair.

Is a man to be hunted out of society while living, and defamed when dead, because his creed may differ essentially from commonly received opinions? The issue as to the purity of the respective tenets, cannot be fairly tried by the lives either of believers or unbelievers. Drunkenness is, alas! too common to be the opprobrium only of one class. The fear of death will probably be refused to be admitted as a test of imperfection in doctrine, when the mild, placid manner of David Hume, in his last moments, is contrasted with the perpetual dread of death exhibited by Dr. Johnson, that bull-dog of orthodoxy, who though piquing himself on his sound believing, was through his whole life in one continual dread of death, so as to make his life miserable. He was so much afraid of being left alone, and on such bad terms with himself, that his biographer relates that by every artifice he protracted the hour of separation at night, till his importunities from his dread of solitude became troublesome to his friends, and Esther Lynch Thrale paid dear for his company, by being often forced to sit up making tea for him, till past the midnight hour.

From an examination of these circumstances, and other instances of a similar nature, it may be seen how unfair it is, to reproach unbelievers as being exclusively immoral in their conduct, and peculiarly afraid of death. They who plume themselves on the soundness of their creed, would complain of the unfairness of reproaching their faith with

the errors of many of its professors. Let them give the measure to others, which they claim for themselves, and not support their cause by uncandid arguments. In these respects much unfairness has been practiced by the advocates of popular creeds, and many falsehoods are propagated in support of what these people call truth.

The fact is that there is no necessary connection between libertinism and infidelity. I am not disposed to reproach christianity with the immoral lives of many of high note in its various communities, but I assert that libertinism and infidelity have not such an inseparable union, that they cannot be held totally distinct.

Thomas Paine was a drunkard, Rousseau, Voltaire, Gibbon, and others, connected libertine practice and speculation with a disbelief of many opinions, which are deemed orthodox, but their practical errors did not necessarily result from their scepticism. A list of believers equally as immoral might readily be formed.

Men eminent for virtue have disbelieved many parts of the popular creed, and have manifested by their lives, that a state of disbelief in many articles of commonly received doctrines, is consistent with a strict self-denial, and a rigid self-government. K.

For the Belfast Monthly Magazine.

ON EMIGRATION TO AMERICA.

BY accounts recently received from some persons who have lately gone from this country to settle in America; I have observed that the prospect is not so favourable as what it appeared to them on their first setting out, while they wish to discourage others from looking towards America as a country any